

The Dawn

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Highlights of Dawn

The Homecoming of the Hostages

“The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”—Isaiah 61:1

THE people of this nation recently experienced a season of euphoria perhaps unmatched in the two centuries of its existence. The occasion, of course, was the freeing and return home of the fifty-two Americans who had been held hostage in Iran for 444 frustrating, heartbreaking days. When the news finally became official that the erstwhile captives were at long last released from their prisons and on the way home, a spontaneous wave of joy swept across the country from coast to coast and from border to border, rising to a mighty crest when at last the former prisoners actually stood, safe and sound, on their own soil, once more in the very presence of their loved ones, friends, and countless well-wishers—where they could be seen, and heard, and touched, and embraced.

For some of the former captives the effects of their ordeal may soon be largely over. Others among them will need medical attention, understanding, encouragement, and loving care. For these, their release may only be the start on a long, difficult road back to health and well-being, leading, it is hoped, to the resumption of normal, happy lives among their fellow men. The entire nation, and indeed much of the civilized world, rejoices with them in their final release from

captivity, and in being rejoined, once more, to their grateful, happy families.

Many such episodes do not have so fortunate an ending. The history of mankind is shamefully replete with instances of the imprisonment and mistreatment of hapless men, women, and even children for political, ideological, or religious reasons, often leading to horrible death. We are mindful of the cruel contrivances fashioned by the ancient Chinese for the confinement and punishment of political enemies; of the Black Hole of Calcutta; and the unspeakable atrocities of the Tower of London.

However, one does not need to go back so far in history. The infamous Holocaust of the Second World War, involving millions of innocent Jews, is still fresh in mind; the so-called Gulag Archipelago system of Russian prisons is an ongoing testimony to man's inhumanity to man; imprisonment, torture and murder are the commonly-used tools wherewith ambitious or misguided men and nations dispose of their political rivals in many parts of the world this very day. But Death's prisoners come from many places. What about the multitudes of our fellow human beings since the world began who have been separated from their sorrowing loved ones, not only by wars or intrigue, but by disease, starvation, floods and other natural disasters?

For all such as these, and for myriads more like them down through the history of the world, there has been no release, no joyous homecoming, no bands and parades, no bounteous feasts, no loved ones at the end of the road to embrace and welcome them home, and start them on the way to a normal life. All these billions, whatever may have brought about their demise, remain as hostages in the prison house of death. And to their number 150,000 captives are added daily.

These are not pleasantly passing the time in the company of the angelic hosts of heaven, as is commonly believed; nor are they in the traditional hell of age-long torture expiating

their sins. Like father Adam, who was condemned to death for disobeying God's just instructions, they are asleep in the dust of the earth. In pronouncing the sentence of death on Adam, Jehovah said, "Dust thou art, and unto dust shalt thou return."—Gen. 3:1-6, 17-19

This sleep is one of absolute unconsciousness. Solomon wrote, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Eccl. 9:10) It is the total sleep of death. It is the sleep of the mighty and the humble, of the rich and the poor, of the relatively righteous and the unrighteous. As the ancients of the Old Testament died, whether good or bad, each is recorded as having "slept with his fathers." (I Kings 2:10; 11:43; 22:40, etc.) And so it has been with the entire human race from the time of father Adam to the present day.

But the immutable promise of Jehovah God himself in his precious Word is that for each one of these multitudes of mankind being held hostage to sin, as captives in the prison house of death, there is to be a glorious and everlasting homecoming, the like of which has never been known since the beginning of the world, no, nor ever will again! This joyous, longed-for event will come about because our Lord Jesus paid the required ransom price with his own perfect life on behalf of the prisoners, opening the way for all Death's hostages to be freed from the graves wherein they had been captive.

Indeed, it has been God's loving purpose toward fallen man "from the foundation of the world" to provide for his redemption from the condition of death, through the ransom sacrifice of his perfect son Jesus. (Rev. 13:8) The Apostle Paul, almost overwhelmed by his perception of the heights and depths of Jehovah God's boundless love in providing his only begotten son Jesus as a ransom for sinful man, declared that "God's act of grace is out of all proportion to Adam's wrongdoing. For if the wrongdoing of that one man brought

death upon so many, its effect is vastly exceeded by the grace of God and the gift that came to so many by the grace of one man, Jesus Christ. . . . For if by the wrongdoing of that one man death established its reign, through a single sinner, much more shall those who receive in far greater measure God's grace, and his gift of righteousness, live . . . through the one man, Jesus Christ. . . . For as through the disobedience of the one man [Adam] the many were made sinners, so through the obedience of the one man [Jesus] the many will be made righteous."—Rom. 5:12-19, NEB

Paul further stated, "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Tim. 2:3-6

Long ages before, even as the throng of Death's captives was steadily growing, Jehovah God foretold this blessed deliverance through the Prophet Isaiah. Speaking prophetically of the vital role Jesus would occupy in God's plan of redemption for fallen, condemned mankind, the prophet wrote, "The Spirit of the Lord God is upon me [Jesus]; because the Lord [Jehovah] hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. 61:1

In the early days of his ministry, just following his baptism of the Holy Spirit at Jordan, Jesus recognized this prophecy applied to him, and he was the one who was destined to pay the price for man's release from captivity in the grave. (Luke 4:16-18) A little later, even as the Jews were seeking to kill him, Jesus explained that his mission and his sacrifice were designed to bring forgiveness of sins and life everlasting to all who would heed his word. But to make the value of his perfect sacrifice available to all mankind, it would first be necessary to bring them forth from the prison house of death.

Jesus said, "Verily, verily, I say unto you, The hour is coming, . . . when the dead shall hear the voice of the Son of God: and they that hear [obey] shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection . . . [by judgment]."—John 5:25-29

In this wonderful promise Jesus confirms the fact that the dead are, indeed, sleeping in their graves, and that as a result of his ransom sacrifice they shall in due time be called forth. The Apostle Paul, as we noted earlier, indicated that the purpose of calling mankind forth from the prison house of death is to reveal to them, for the first time, a "knowledge of the truth." Few in the world have ever truly known God's righteous ways. Many have endeavored to follow after justice, but have been blinded by ignorance, superstition, and selfishness, even as they went down into their graves.

But this condition will be changed! The Prophet Isaiah wrote, "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I have called thee [Jesus] in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 42:5-7

Today, man is still going down into the grave because he is sinful. "There is none righteous, no not one," said Paul. "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 3:10-12) But when in due time the merit of Christ's ransom sacrifice, which purchased man's release

from death, has been paid to Justice on behalf of the world of mankind, their sins will be forgiven, and the promised release from the prison house of death will take place. And what a homecoming that will be! What an unimaginable, universal, unparalleled time of joy and gladness for all mankind! Mothers and fathers long separated by death from their children; brothers and sisters, grandparents and grandchildren; friends and neighbors—all reunited in the bosom of their families, all tearfully welcoming one another home, to a grand new world wherein dwelleth righteousness!

That long-promised deliverance will occur shortly after the marriage of the bride of Christ, the faithful footstep followers of Jesus, to their Bridegroom, and the setting up of Christ's kingdom in the earth. (Rev. 19:7; 20:6) The veil of ignorance will be removed from the eyes of all the people, and they will experience the incomparable joy of following God's righteous laws, and loving their neighbors as themselves. Through the Prophet Jeremiah the universal love that shall make glad this wonderful new age to come is described in glowing words: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:33, 34

When the widow of Nain received her only son back to life; when Jairus' beloved daughter was restored to him from death; when Lazarus, after lying dead in the tomb four days, was awakened by Jesus to rejoin his grieving sisters, what tears of happiness must have been shed, and what floods of unspeakable joy must have coursed through their beings! What gratitude and praise would be raised to their Heavenly Father and to their Lord Jesus for releasing their loved ones from the prison house of death!

In the course of time all these resumed the sleep of death. The miracles wrought by Jesus at his first advent were to demonstrate that he was truly the foretold Savior of mankind, the Son of God, endued with miracle-working power from on high. But when Christ's kingdom is established in the earth, and man is released from the chains of death as a result of Christ's sacrifice, his adamic sins will have been forgiven, and a whole new opportunity will be opened up for him to gain perfect, everlasting life here on earth. Under the righteous laws of that coming kingdom he will gradually be restored to the perfection of being that Adam possessed in the beautiful Garden of Eden, but which was lost through sin.

In his letter to the Hebrews, the Apostle Paul recalls those wonderful blessings that man lost. He wrote, "What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him." What a glorious and bounteous prospect our loving Creator had prepared for man's everlasting happiness on earth! Sadly, as a result of sin, man lost that glory, honor, perfection, and dominion. The apostle goes on to tell us, however, that God in his infinite mercy has supplied a propitiation for man's sins, thus opening the way for him to regain those lost blessings. "We see not yet all things put under him [man]. But we see Jesus," the apostle continues, "who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. 2:6-9

In that beautiful and revealing sermon the Apostle Peter delivered to the Jews just after Pentecost, he described the coming thousand-year reign of Christ as "the times of restitution." He had just healed a man who was lame from

his mother's womb, and indicated that this, like the miracles Jesus had performed in restoring the dead to life, was but an example of that greater and lasting resurrection and healing of the whole world of mankind that shall follow the establishment of Christ's kingdom.

By now, the fifty-two returned American hostages will have set about to resume something of their former way of life. But the road will not be easy. "Some experts say that once someone is taken hostage, he is always a hostage," says one writer. "The stress of captivity may surface months or years from now; how the returnees cope will depend on their own inner strength and the understanding of their families." The history of those released from similar situations in the past indicates all too sadly that the road ahead for these people will be difficult. Some may come through well, and soon. Others, in spite of all that medical science and loving treatment can do, may well be physically and psychologically scarred for the remainder of their lives.

But when humankind is released from the prison house of death in the resurrection, conditions will be different. For these, the road back to perfect health and everlasting life will be under the guidance of loving, sympathetic counsellors, and the way will be made smooth. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return [from the grave], and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:8-10) And the world's great Physician will himself be directing the entire operation!

Our Lord Jesus suffered and died in order that fallen mankind might have life; surely, therefore, not a single soul of all the sleeping billions who shall be called forth from the

grave as a result of Christ's great sacrifice will fail to be aware of his love and guidance as they find their way back to perfection of mind, body and heart, and to fellowship with the Heavenly Father. Associated with Jesus in the heavenly, invisible phase of that great restitution project will be his faithful footstep followers and overcomers of the Gospel Age, while on earth, instructing the people in the righteous laws of Christ's kingdom, will be the resurrected Ancient Worthies, who shall be as princes, or rulers, in all the earth.—Ps.45:16

The Prophet Isaiah says of this wonderful time, "Behold, a king [Jesus] shall reign in righteousness, and princes [the resurrected Ancient Worthies] shall rule in judgment. And a man [each of the Ancient Worthies] shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." (Isa. 1,2) As a result of Jesus' sacrifice, how lovingly and tenderly the world will be guided up the highway of holiness to everlasting life on earth, and to fellowship with their Heavenly Father!

Unlike the released hostages of other imprisonments down through the ages, every one of those freed in the resurrection from the prison house of death will be restored to perfect health and happiness here on earth if he is obedient to the righteous laws of Christ's kingdom then in power. Of that glorious day Isaiah wrote, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."—Isa. 33:24

Just before Jesus was taken from his disciples and crucified, he indicated that the end of the world [age] and the approach of his glorious thousand-year reign for the blessing of all the families of the earth would be shown by signs. We believe those signs of the coming kingdom may now be observed in virtually every daily newspaper, or radio or television broadcast. We believe the long-promised release of the sleeping world of mankind as a hostage to Death is near. We believe that the time for the healing of the

resurrected world of mankind by the Great Physician is at the door. We believe "the Sun of Righteousness will [shortly] arise with healing in his wings."—Mal. 4:2

When Christ's kingdom of love and righteousness is in the earth, the gates of the prison house will be swung wide open. The widow of Nain will, once again, receive her only son restored from death; Jairus' daughter will joyfully rejoin her happy father; Tabitha will again be awakened from death. Indeed, all who are in their graves shall hear the voice of the Son of man, and come forth! But, not as before. This time, in the kingdom, they need never die again; they can go on to everlasting, happy, healthful life. The formerly lame man shall leap as an hart, and the tongue of the one who was dumb shall sing praises to his Heavenly Father. For the long-promised Sun of Righteousness will have risen with healing in his wings! □

Many sleep, but not forever;
There will be a glorious dawn.
We shall meet to part, no, never,
On the resurrection morn.
From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain,
Countless throngs shall rise again.
Yes, they sleep, but not forever,
In the lone and silent grave;
Blessed promise! they shall waken;
Jesus died the lost to save.
In the dawning of the morning,
When this troubled night is o'er,
All these dead to life returning
We'll rejoice to see once more.

Bible Study

LESSON FOR APRIL 5

Preparing for Difficult Times

MEMORY SELECTION: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."—Matthew 26:39

SELECTED SCRIPTURE: Matthew 26:1-16

JESUS, of course, was aware that he was the antitypical Passover lamb and that the time was approaching when he was to be offered. Jesus said to his disciples, "Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified." (Matt. 26:2) In the type the children of Israel were, on the tenth of Nisan, to take from their flocks a lamb of the first year, a male without blemish. They were to keep this lamb separate until the fourteenth of Nisan and were to kill it in the evening (or after sundown—Deut. 16:6). The Israelites' day began at sundown instead of midnight as we reckon time.

When we examine the account of the last few days of our Lord's life, we are struck with wonder and admiration because of the way the Heavenly Father arranged events in the life of Jesus to be an exact fulfillment of the type. In John 12:1 we

read, "Then Jesus six days before the Passover came to Bethany where Lazarus was which had been dead, whom he raised from the dead." According to the Israelites' reckoning of time, six days before the Passover was the ninth of Nisan. We are delighted to note that in verses 12 through 15 the account reads: "On the next day [which would be the tenth of Nisan] much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt." This was in fulfillment of a prophecy recorded in Zechariah 9:9 and it was also a fulfillment of a part of the Passover type.

Just as the lamb was selected on the tenth of Nisan in the type, and was to be the means of deliverance of the firstborn and the whole nation of Israel, so Jesus presented himself as the Messiah and the real deliverer of the nation of Israel from the bondage of sin and death. The people accepted Jesus, but their leaders, jealous of their position, plotted to kill him.

It was necessary that Jesus, since he was under the Law, follow exactly the instructions contained in that Law concerning the celebration of the Passover. So at evening (the going down of the sun—Deut. 16:6), the beginning of the fourteenth day of Nisan, the disciples began to make ready the Passover. (Matt. 26:16; Mark 14:12; Luke 22:7) The lamb was slain and prepared for the evening meal. As was the custom among the Jews, the head of the house—in this case, Jesus—presided over the meal. And as was the custom, Jesus undoubtedly recounted the circumstances of the deliverance of the children of Israel from slavery and bondage in Egypt. Jesus must have been aware that the focus of time and prophecy was upon that little group in the upper room, for this Passover was to mark the fulfillment of the type.

Jesus eagerly anticipated this time and this feast, for he knew that it would also mark the beginning of the fulfillment of all the related prophecies that promised the deliverance of the world of mankind from the bondage of sin and death. In Luke 22:15, 16, Jesus said to his disciples, "With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not anymore eat thereof, until it be fulfilled in the kingdom of God."

We believe that the Apostle John gave much more of the detail of what occurred at that last Passover supper. This record is given to us in the thirteenth through the seventeenth chapters, including, of course, the beautiful prayer of Jesus in the seventeenth chapter.

After Jesus had inaugurated the Memorial supper they went to the Garden of Gethsemane where Jesus was betrayed. He was taken from the garden for trials before the high priest and the Roman governors, and at 9:00 a.m. on the fourteenth of Nisan they crucified him. He suffered on the cross until 3:00 p.m. the same day, when he died. (Mark 15:28-37) So Jesus, the antitypical Passover lamb, was slain on the fourteenth of Nisan as was also the typical lamb. □

They Crucified Him

MEMORY SELECTION: "They feared greatly, saying, Truly this was the Son of God."—Matthew 27:54

SELECTED SCRIPTURE: Matthew 27:33-50

THERE are many prophetic statements concerning Jesus and his death on the cross. One of the most remarkable concerns Jesus as the fulfillment of the type of the Passover lamb. In Exodus 12:46, the instructions concerning the Passover lamb were that not a bone should be broken. (Also see Num. 9:12) As Jesus hung on the cross and the Sabbath drew near, the Jews requested that the legs of those being crucified be broken so they would die before sundown and the start of the Sabbath. This was done to the thieves, but when they came to Jesus he was already dead, and his legs were not broken. The text reads, "But when they came to Jesus, and saw that he was dead already, they brake not his legs. . . for these things were done, that the scripture should be fulfilled, A bone of him shall not be broken."—John 19:33,36

Psalms 22 is a wonderful prophecy concerning Jesus and his crucifixion. Several details were fulfilled exactly, one of

these being the statement: "They part my garments among them, and cast lots upon my vesture." (vs. 18) The account of the crucifixion as recorded in John states, "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be, that the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did."—John 19:23,24

Jesus came to take Adam's place in death so adamic condemnation could be lifted from all Adam's progeny. But Jesus was a Jew born under the Law. God's promise to the Jews was that if they were obedient to the terms of the Law he would bless them in basket and store. On the other hand, if they were

disobedient God promised to punish them. These punishments were referred to as curses. The Jews were disobedient and therefore if they were ever to come into complete harmony with God, it was also necessary that the promise of punishment be lifted from them. This according to God's law required that Jesus die in a special way. The Apostle Paul explains, "Christ bought us freedom from the curse of the Law by becoming for our sake an accursed thing; for Scripture says, 'A curse is on everyone who is hanged on a gibbet' [cross]."—Gal. 3:13, NEB

In Numbers 21:4-9 is the account of the children of Israel in the wilderness when they spoke against God and Moses. Because of this the Lord sent a plague of fiery serpents upon them and they bit the people and many of them died. The people repented and God instructed Moses to fashion a serpent of brass and set it upon a pole. Any who had been bitten who looked upon that serpent would not die, but live.

Jesus tells us that this experience of the children of Israel was a picture of his purpose in coming to earth. The text reads, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted

up: that whosoever believeth in him should not perish, but have eternal life." (John 3:14,15) Then follows probably the best known text in the Bible, and one that is part of the foundation of every Christian's hope, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16,17

In these texts we are reminded that it was God who designed the arrangement for the lifting of adamic condemnation from the world of mankind, and that it was at a heavy cost, for Jesus was his only begotten Son. But by this we are given a measure of God's love for us. The Apostle Paul expresses the matter thus, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8) This is not to take away anything from the unselfish, loving sacrifice of Jesus who was so willing to cooperate with the Heavenly Father. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:7,8 □

Because He Lives

MEMORY SELECTION: "He is not here: for he is risen, as he said."—Matthew 28:6

SELECTED SCRIPTURE: Matthew 27:62—28:10

IT IS important for Christians to realize that the whole plan of God centers around the resurrection of the dead. This realization comes from an understanding of the condition of the dead. When Adam was condemned to death because he had willfully disobeyed God's law, the sentence was to everlasting destruction. (Gen. 3:19) There was no hope for a future life except as might result from the generosity and love of God. This sentence was inherited by all of Adam's progeny.—Rom. 5:12

In order for God to lift adamic condemnation from the human race, it was necessary for a perfect man to take Adam's place in death. Jesus did this, and became Adam's ransom price. (Matt. 20:28) For man to benefit from this generous and loving act, God planned to provide a better arrangement under which the people can learn righteousness, and have his law written in their hearts. This being so, they will be enabled to willingly conform their lives to God's arrangements and be obedient to his

will. This new and better arrangement is called the kingdom of God here on earth, and it will operate under the terms of the New Covenant. This New Covenant will require a mediator. Therefore it was essential to God's plan of redemption that Jesus be resurrected from the condition of death, as he is the only one who qualified to be that Mediator.

The Apostle Paul, in his sermon on Mars Hill, said to the Athenians that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof **he hath given assurance unto all men, in that he hath raised him from the dead.**" (Acts 17:31) In I Timothy 2:3-6 the apostle also stated: "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

The thought of being “saved” as expressed in the text has reference to the application of the ransom price to the world; that is, the lifting of adamic condemnation from them. For those who are asleep in death it means that they will be resurrected into the conditions of the kingdom, freed from adamic sin. Then the text continues to explain that God will have all men come to a knowledge of the truth, which will involve the work of the Mediator during the kingdom. The promise of God concerning the operation of the New Covenant in the kingdom is: “I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”—Jer. 31:33,34; Heb. 8:8-12

All of this the apostle indicates will take place in “due time.” The long delay from Christ’s death on the cross and his subsequent resurrection until now, marks approximately the length of the Gospel Age.

During this time the Scriptures tell us God has been doing a special work which must precede the general resurrection and the establishment of the kingdom. He has been selecting from every kindred, and tongue, and people, and nation, a people for his name. These are those who have been called by God and are willing to deny themselves and take up their cross and follow Jesus, laying their lives down in sacrifice. (Matt. 16:24; Acts 15:14; Rev. 3:21) Those who are faithful in this walk will be privileged to have a part in the “first resurrection” and will share with Jesus the privilege of mediating the New Covenant in the kingdom.

The Apostle Paul explains the sequence of these events: “For since by man [Adam] came death, by man [Jesus] came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits [that is, Christ and his church]; afterward they that are Christ’s [that is, the world of mankind] at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.”—I Cor. 15:21-26 □

Into All the World

MEMORY SELECTION: "Lo, I am with you alway, even unto the end of the world."—Matthew 28:20

SELECTED SCRIPTURE: Matthew 28:11-20

THE Heavenly Father has designed the method for developing the footstep followers of the Master so that spreading the Gospel of the kingdom is a very important part of their service and experience. It also is the most effective way that a sustained witness to the truth can be given because of the opposition of the forces of darkness. The Gospel of the kingdom is not an accepted or popular message, and this, of course, is part of the reason the world has not been converted. It is comforting to know it was never God's purpose to convert the world during this age. Jesus said, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) The point of the scripture is that the preaching is for the purpose of giving a witness and not to convert the world.

In Matthew 13:10-17 is an account of Jesus' answer to his

disciples when they asked him why he spoke in parables, implying that no one could understand him. Jesus answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. . . . Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. . . . But blessed are your eyes, for they see: and your ears for they hear. For, verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

It was said of Jesus that no man was ever so eloquent or spoke with such authority as did he. (John 7:46; Matt. 7:29) Yet Jesus hardly made a ripple in terms of converting the world of his day. The reason is because this is not the age that God has set aside to convert the world—that time is in the next age,

during the kingdom. In Habakkuk 2:14 the prophet tells us that in the kingdom "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." It is then, according to the Apostle Paul, that God "will have all men to be saved and to come unto the knowledge of the truth." (I Tim. 2:4) The prophecy concerning the operation of the New Covenant in the kingdom is in harmony with the apostle's statement: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:34; Heb. 8: 10-12

During the Gospel Age the Lord has made provision for the footstep followers of Jesus to have the privilege and responsibility of carrying forth the work started by Jesus at his first advent. In II Corinthians 5:18-20 the Apostle Paul states: "And all things are of God, who hath reconciled us to himself by Jesus Christ and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their tres-

passes unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

In this text the apostle first explains that the process of our reconciliation was arranged by God through the blood of Jesus Christ, and this was principally for the purpose of giving us the ministry of reconciliation. The world is estranged from God and the purpose of preaching the Gospel is to make known how God plans to reconcile the world to himself. When the plan is known, it offers opportunities for those who hear to cooperate. During the Gospel Age only a "little flock" will respond, and these are promised a heavenly reward. In the next age, in the kingdom, the process will continue; the church will extend the opportunity of reconciliation to the entire world.

The apostle makes the very important point in verse 20, that when Jesus was here at his first advent this ministry of reconciliation was his responsibility, but when he was exalted to the divine nature the responsibility of the ministry was given to his footstep followers. "We pray you in Christ's stead, be ye reconciled to God." □

Christian Life and Doctrine

BEHOLD YOUR KING
PART 1



Portrait of the King

“Behold your King!”

—John 19:14

THE kings have had their day, it is said, but there is a King whose day is shortly to begin. As his “day” draws near, the whole world is in a very sorry state of affairs, and there are many philosophers who are urging us to believe that there is no way out of the chaos that is everywhere apparent. Most of the world has concluded that government by kings is a failure. But, now that most of the kings are gone, the people are no better satisfied with the governments which have succeeded them. While the world lies torn and bleeding as a result of a cruel struggle which continues between opposing ideologies, is such a world willing to try another king?

We grant that the kings of the past have failed, and we freely acknowledge that the governments which have taken their places are quite unsatisfactory, for the hearts of the people are filled with fear as they consider the possibilities of what may yet befall them. However, it is just such conditions as these which call for a new ruler.

Frequently one hears the opinion voiced that the only thing that will now save the world from utter ruin, and the race

itself from destruction, is a high-principled superman, an unselfish one who would be wise enough to map out a new and better course for the people, order his plans put into effect, and have power to enforce his edicts. If it were possible to convince the world that such a ruler is on hand, he would probably be universally acclaimed!

That is a large order, for such a king would of necessity have to break with tradition all along the line. He would have to be a king capable of establishing his authority without the necessity of leading millions of the world's youth into battle; he would not be different from the kings and rulers who have failed if he attempted to enforce his decrees under threat of destruction by nuclear bombs. He would need to be a king who would take as much interest in the poor as in the rich, and who would respect the rights of all races and colors equally.

A king qualified to take over in this chaotic world of today could not be an advocate of superraces. He would have to be a promoter of the interests of just one race—the human race. Because all people are members of this one race, he would need to be just as interested in the poor and lowly of the world as in America's elite "four hundred."

He would have to be a very wise king, else those who hold vested interests of one sort or another would trick him into believing that their claims were just and that the human race could not get along at all if their own selfish interests were not considered. He would have to possess the qualities which one of the prophets of the Bible ascribes to a foretold King whom God would cause to rule over the nations. Of this One we read:

"The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove

after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”—Isa. 11:2-5

Not a single one of all the kings who have lived to this time—the kings who have had their day—ever possessed all these qualities. On the other hand, no king, no ruler, no government which possesses less in the way of knowledge, wisdom, justice, and power could hope to assume the rulership of the world today and bring peace and satisfaction to all the people. A king thus qualified to be a world ruler would fulfill still another prophetic picture, this one given to us by King David:

“Give the king thy judgments, O God, and thy righteousness unto the king’s son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.”—Ps. 72:1-8

Nearly two thousand years ago a man, whom his followers believed was destined to be the world ruler the prophecies had foretold, journeyed up and down in the land of Judea. He did not have an army. He never tried to exalt himself at the expense of others. He was noted for his kindness. He loved all and was sympathetic even toward the erring. One of the most revealing observations made concerning him states that he “went about doing good.”

The world was too evil to appreciate so noble a character. He was hated by the rulers of his day, and charges were brought against him aimed at his life. One of the charges was

that he claimed to be a king. He was brought before a Roman governor for trial and was asked, "Art thou a king?" to which he replied, "To this end was I born, and for this cause came I into the world." (John 18:37) In stating this, he knew that he was in effect sentencing himself to death because such a claim would be considered treason against Caesar.

This kindly, sympathetic, understanding, and self-sacrificing servant of the people was a Jew, and when the governor realized he could do nothing more to save his life, he permitted his soldiers to place a crown of thorns upon the prisoner's head, and, showing him to the people, he cried, "Behold your King!" But they shouted, "Away with him, . . . crucify him."—John 19:14, 15

While this future King of earth voluntarily surrendered himself to his enemies, his manner of life and death nonetheless changed the course of the world. While this King was crucified by his people, the religion which bore his name was later made the official state religion of all Europe—contrary to his teachings. In his name some of the bloodiest wars of history were fought, but he himself was a peacemaker who taught his followers to love their enemies and to do good to those who spitefully used them. He taught that those who wield the sword would perish by the sword.—Matt. 26:52

And so it has been. The kings who now have had their day built up their kingdoms and tried to maintain them by the power of the sword; but they have all perished, and even the global use of swords has failed to solve the world's problems. Despite this, one of the principal things now being done to bring peace and goodwill on earth is the preparation for further war. That is why the world needs a new king, one who will discard the principles and methods which have always failed and which will continue to fail; one whose ideology is that of goodwill among all and for all; one who is backed up by power other than that of the sword, even the power of the Creator himself; one who manifested such genuine and loving interest in his subjects that he gladly died for them,

dying even the cruel death of the cross. Such a one is to be the world's new King. He is Jesus of Nazareth.

They crucified Jesus, but he told his disciples that he would come again, and he taught them to pray for the kingdom which he would establish following his return. Today, while the world is perishing because of its own misguided and selfishly inspired judgment, its one hope lies in the fulfillment of the promise made by King Jesus that he would come and, in coming, would do for the world what it could not do for itself. The brightness of the hope that radiates from this promise is in the fact that the day in which Jesus is to be King is very near. The last hours of this night of sin are dark and stormy, but the light of his presence and the power of his coming kingdom will soon become manifest, and the darkness of the night will give way to the brightness of the new day of peace and joy and life for all mankind. □

Weekly Prayer Meeting Texts

APRIL 2—As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Galatians 6:10 (Z. '03-121 Hymn 309)

APRIL 9—Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.—I Corinthians 9:24 (Z. '95-93 Hymn 20)

APRIL 16—They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him.—Malachi 3:17 (Z. '03-223 Hymn 29)

APRIL 23—That on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.—Luke 8:15 (Z. '03-408 Hymn 125)

APRIL 30—Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light.—I Peter 2:9 (Z. '03-165 Hymn 225)

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Christian Life and Doctrine

“Unto You It Is Given”

“Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.”—Luke 8:10

THESE words of our Lord were spoken in his parable of the sower, as recorded in the 8th chapter of Luke, verses 4-15. They set forth a truth that is dear to the hearts of the Lord's people everywhere; for they are marked as his children by the possession of this knowledge of the truth, this understanding of God's loving plans and purposes on behalf of a groaning creation. “As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us [his people] by his Spirit. . . . Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.”—I Cor. 2:9, 10, 12

The Apostle Paul long ago wrote in this letter to the church at Corinth: “Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . that no flesh should glory in his presence.” (I Cor. 1:26, 27, 29) And so it has been, even as the apostle declared, that the Lord rarely calls the mighty ones of this world. No, he calls the lowly, the meek, the humble; those possessing a simple, childlike faith; those who in their hearts are humbly and truly seeking him,

“if haply they might feel after him, and find him.” (Acts 17:27) To these, and these alone, he reveals the glorious mysteries of the kingdom.

This, indeed, is a Gospel Age miracle; it is one of the most thrilling of all the Lord's arrangements for his people. For, to know and understand these precious truths is a confirmation of our sonship; it is assurance that the seed has fallen on good ground and that it is being received into good and honest hearts. It is evidence that the great God of the universe has begun a good work in us, that he has called us and is dealing with us as his children. Is this not a marvelous arrangement! And so we can say with the apostle that “we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew.” (I Cor. 2:7,8) But we have the mind of Christ, and he has revealed these things to us by his Spirit. For unto us, unspeakably, amazingly, “it is given to know the mysteries of the kingdom of God.”

Now, this understanding of the mysteries of God's plan of the ages, this knowledge of times and seasons is, indeed, a source of sweet comfort and encouragement to all the Lord's consecrated people. Every day of their lives the Lord's dear people turn grateful hearts to the Heavenly Father for having revealed to them his plans and purposes, especially in the present condition of the world. But the Scriptures clearly show that God's purpose in thus opening their spiritual eyes to the mysteries of the kingdom is not merely for their own personal comfort in troublous times.

In his second epistle to Timothy, the Apostle Paul writes that “all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” (II Tim. 3:16,17) Dr. Strong suggests that the thought of this passage is that one should strive to be thoroughly equipped as a teacher. The apostle confirms this in the following verses, where he says:

“I charge thee therefore . . . Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine.”—II Tim. 4:1-3

In II Corinthians 5:18 the apostle states the matter very clearly. He tells us that something additional has been given unto us. He tells us **why** God has given us this understanding of his plans and purposes. He admonishes us that we have work to do. He says that “God . . . hath reconciled us to himself by Jesus Christ, **and** hath given to us the ministry of reconciliation.” Let us notice the logical sequence of this statement. Having first reconciled us to himself by Christ, God then gave to us the ministry of reconciliation, having put in us (margin) the word of reconciliation. The great God of the universe, he who is from everlasting to everlasting, the Creator of all things, has invited us to be his associates in this great plan of reconciling the world. This grand project of reconciliation, in which it is our privilege to have a part, begins with the church in this Gospel Age. It will carry over into the thousand-year kingdom reign of the Christ on behalf of the resurrected world of mankind, when the Heavenly Father will place at the disposal of the glorified church all his power, wisdom, love, and justice, which are even now specially operating on behalf of the footstep followers of Jesus. But our part now in this great work of reconciliation, in this present life, is to preach the kingdom and to grow in grace and knowledge. And how sorely the world needs the kingdom!

In the parable, the Master tells us that “the seed is the word of God.” (Luke 8:11) And in the last verse of the parable he says that the “good ground” on which the seed fell represents those who “in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.” (Luke 8:15) Thus the Lord instructs us that his purpose in planting the seed in the good ground is that it should bring forth fruit. He then continues: “No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth

it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad." He then concludes, significantly: "Take heed therefore how ye hear: for whosoever hath [used], to him shall be given; and whosoever hath not [used], from him shall be taken even that which he seemeth to have."

Shortly after Jesus was baptized at Jordan and tempted for forty days of the Devil, he returned to Galilee. On the Sabbath he went into the synagogue, "as his custom was," and read aloud from Isaiah's prophecy: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Closing the book, he said to them, "This day is this scripture fulfilled in your ears." (Luke 4:18-21) The Lord here announced himself as the foretold Anointed One and proclaimed the acceptable year of the Lord, the period during which those who will make up the members of that Christ company may offer acceptable sacrifice for sin by demonstrating their faith in the Master's ransom sacrifice and following in his steps. Angered at what they considered his presumptuous words, the Jews rose up and thrust him out of the city and would have killed him. Our Lord, however, went down to Capernaum, a city in Galilee, and continued to teach the message of the kingdom. And so it went for three and a half years, with our Lord preaching the acceptable year, the good news of the kingdom, enduring bitter persecution even as he went about doing good, in laying down his life in sacrifice on behalf of a sinful world.

Thus did our Leader, our Captain, fulfill his consecration according to the prophetic testimony, "Lo, . . . in the volume of the book it is written of me, I delight to do thy will, O my God." In complete devotion to doing, not his own will, but the will of his Father which is in heaven, he went about telling

forth the glorious message of salvation. And it is our privilege, in turn, as colaborers together with him, to sow the seed, which is the word of God; for unto us has been given the ministry of reconciliation.

But even more has been given unto us! In Philipians 1:29 we read Paul's words, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Paul had many sweet memories of the little class at Philippi, and the special love and tenderness he bore for the brethren there shines out through the entire epistle. It is especially evident in his greeting to them. "I thank my God upon every remembrance of you," he wrote, "always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:3-6) How well the apostle remembered that first day with those dear people who were destined to be the nucleus of the church at Philippi!

This little class, like all the others, owed its establishment to the loving providences of the Lord. While in Troas, Paul had a vision in which a man of Macedonia prayed to him, saying, "Come over into Macedonia, and help us." (Acts 16:9) None was ever more alert to the leadings of the Lord than the great Apostle Paul. For him, no trouble was too great, no journey too long, no promised reward too small, if perchance he might find one of the Lord's little ones! And so it was, after a long voyage by ship, he found himself in Philippi. On the Sabbath, Paul and Silas went down to the riverside, where the people were in the habit of going for prayer, and they spoke to the women gathered there. The account tells us that "a certain woman named Lydia, . . . which worshiped God, heard us: whose heart the Lord opened, that she attended the things which were spoken of Paul. And . . . she was baptized, and her household." (vss. 14, 15) We can imagine how Paul's heart must have leaped for joy, how the trials and the weariness of

the journey fled from his bones as he saw the seed fall gently into the good ground of Lydia's heart, so soon to bring forth fruit!

It was at Philippi, also, that another memorable and heart-warming experience was granted to Paul. Having delivered a certain young woman of the spirit that possessed her, Paul aroused the anger of her greedy masters, and he and Silas were beaten with many stripes and were cast into prison, with their feet made fast in stocks. At midnight a great earthquake shook the prison doors open and loosed all the prisoners from their bonds. Paul immediately assured the trembling keeper of the prison that all the prisoners were accounted for, and then the jail keeper said to Paul: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:14-34) And the keeper and all his house were baptized and joyfully joined the others in that newly formed little class there in Philippi. No wonder Paul's heart was warm toward the Philippian brethren!

And now, from Rome, we find Paul once more in chains but still glorying in his lot, writing to his old friends at Philippi. He was anxious that those to whom it had been his privilege first to open the Scriptures should progress and bring forth the desired fruitage. He writes: "This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve [prove] things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Phil. 1:10, 11) And then he mentions his chains. But he hastens to reassure them, saying, in effect, "Don't feel sorry for me, brethren, for my imprisonment has encouraged the brethren here at Rome to speak forth the word of truth without fear."

What was it that encouraged the brethren there at Rome to tell out the kingdom message? What was it that gave them heart in that pagan city to associate themselves openly with

(Continued on page 38)

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San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 1550 3:15 p.m.

DELAWARE

Wilmington WTUX 1290 7:45 a.m.

FLORIDA

Jacksonville WBIK 1010 1:15 p.m.
Orlando WGTO 540 7:30 a.m.
Tampa WFLA 970 8:30 p.m.

GEORGIA

Albany WALG 1590 7:30 p.m.

HAWAII

Honolulu KNDI 5:15 p.m.

IDAHO

Nampa KFSD 580 7:30 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Elmhurst WKDC 1530 8:15 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 6:15 a.m.
W. Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WIKY 7:15 a.m.
Gary (Sat.) WWCA
Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 7:00 a.m.

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.
Corbin WYGO-AM/FM 8:30 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

LOUISIANA

New Orleans WRNO-FM 6:45 a.m.

MAINE

Caribou WDHP 96.9 FM
Portland WDCS 97.9 FM 10:30 a.m.

MASSACHUSETTS

Beverly WBVD 1570 7:45 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.
Moorhead KVOX-AM 1280 9:00 a.m.
Moorhead KVOX-FM 100 9:00 a.m.

MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
St. Louis KSTL 690 7:30 a.m.

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.
Salem WNNN-FM 101.7 10:15 a.m.

NEW MEXICO

Albuquerque KABQ 1350 9:30 a.m.

NEW YORK

Buffalo-Niagara Falls
Rochester WHLD 1270 12:00 noon
WEZO 7:00 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Columbus WTVN 610 6:00 a.m.
Dayton WAVI 10:45 p.m.
Toledo WVOI 9:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Norman KNOR 1400 7:30 a.m.
Pawhuska KOKN 1500 8:00 a.m.

PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.
Hemingway WKYB 10

Radio Broadcast Schedule

SOUTH DAKOTA

Sioux Falls KELO 1320 7:45 a.m.

TENNESSEE

Knoxville WITA 1490 4:00 p.m.

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KSWG 1280 8:00 a.m.

VIRGINIA

Alexandria

WXRA-FM 105.9 7:35 a.m.

Richmond WGGM 7:45 a.m.

Roanoke (Sat.)

WJLM-FM 93.5 1:15 p.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Spokane KICN-FM 99 3:00 a.m.

Spokane KUDY 1280 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 6:45 a.m.

WISCONSIN

Milwaukee WZUU 8:00 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.

Sheridan KWYO 1410 12:00 noon

PUERTO RICO

Aguadilla (Fri.) WABA 8:00 p.m.

CANADA

Edmonton, Alta. CJOI 12:45 p.m.

Lethbridge, Alta. CJOC 7:15 a.m.

Vancouver, B.C. CJJC 800 9:45 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Corner Brook, Nfld.

CFCB 570 10:00 a.m.

Deer Lake, Nfld.

CFDL-FM 10:00 a.m.

Port au Choix, Nfld.

CFNW 10:00 a.m.

Port aux Basques, Nfld.

CFGN 910 10:00 a.m.

St. Andrews, Nfld.

CFCV-FM 10:00 a.m.

St. Anthony, Nfld.

CFNN-FM 10:00 a.m.

Stephenville, Nfld. CFSX 10:00 a.m.

Hamilton, Ont. CKOC 6:45 a.m.

Oshawa, Ont. CKLB 1350 7:15 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask.

CKBI 900 9:15 a.m.

Regina, Sask. CKRM 7:45 a.m.

Yorkton, Sask. CJGX 940 10:00 a.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman

11:15 a.m.

CEYLON

Radio Sri Lanka (Sat.) 9:45 p.m.

NEW ZEALAND

Dunedin 4XD 7:15 p.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 9:15 p.m.

SOUTH AFRICA

Joubert Park SWAZI Music Radio

(Wed.) 11:30 a.m.

TONGA

Nuku' Alofa (Mon.) 5:30 p.m.

VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

CALIFORNIA

San Jose KAZA 1290 8:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

Montevideo Radio El Espectador

810 k.c. (Sat.) 1:30 p.m.

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below.

CALIFORNIA		OHIO	
Los Angeles	KHOF KTTV Channel 11	Cincinnati	WKRC WCPO-TV Channel 9
GEORGIA		Dayton	WHIO
Savannah	WJCL WTOC	Lima	WLIO
ILLINOIS		TEXAS	
Champaign-Decatur-		Austin	KTVV
Springfield	WBHW	Houston	KTRK
NEW MEXICO		Lubbock	KCBD
Roswell	KSWs	Lufkin	KTRE
NORTH CAROLINA		Tyler	KLTV
Hickory	WHKY		
New Bern	WCTI-A		

SATELLITE TRANSMISSION SCHEDULE

Our film has been included in the Modern Cable Network Satellite Transmission for the following dates and times:

Sunday	Eastern Time	Central Time	Mountain Time	Pacific Time
April 5	10:00 a.m.	9:00 a.m.	8:00 a.m.	7:00 a.m.
April 12	10:00 a.m.	9:00 a.m.	8:00 a.m.	7:00 a.m.
April 19	10:00 a.m.	9:00 a.m.	8:00 a.m.	7:00 a.m.
April 26	10:00 a.m.	9:00 a.m.	8:00 a.m.	7:00 a.m.

We will appreciate your help in monitoring broadcasts on any of the cable stations listed below. Your written report will be helpful.

ANDALUSIA, AL
HALEYVILLE, AL
HUNTSVILLE, AL
MADISON, AL
OPP, AL
PHENIX CITY, AL
CORDOVA, AK
EIELSON AFB, AK
JUNEAU, AK
KETCHIKAN, AK
SITKA, AK
VALDEZ, AK
BISBEE, AZ
CASA GRANDE, AZ
COTTONWOOD, AZ
HOLBROOK, AZ
LAKE HAVASU CITY, AZ
MESA, AZ
MIAMI, AZ
MORENCI, AZ
NOGALES, AZ
PAGE, AZ
PAYSON, AZ
PHOENIX, AZ
RIO RICO, AZ
SAFFORD, AZ
SHOW LOW, AZ
WINSLOW, AZ
FT. SMITH, AR

MOUNTAIN HOME, AR
AZUSA, CA
BORON, CA
CAMARILLO, CA
CARLSBAD, CA
COALINGA, CA
CORONADO, CA
EAGLE MOUNTAIN, CA
EL GRANADA, CA
EUREKA, CA
FORTUNA, CA
FOSTER CITY, CA
FREMONT, CA
FRESNO, CA
GILROY, CA
HANFORD, CA
HAYWARD, CA
HUNTINGTON BEACH, CA
JEFFREY CITY, CA
LOMPOC, CA
LOS BANOS, CA
MARTINEZ, CA
MERCED, CA
MODESTO, CA
MOUNT SHASTA, CA
OCEANSIDE, CA
PASADENA, CA
PORTERVILLE, CA

REDLANDS, CA
RIALTO, CA
RICHMOND, CA
RIVERSIDE, CA
SAN ANDREAS, CA
SAN BERNARDINO, CA
SAN BRUNO, CA
SAN CARLOS, CA
SAN DIEGO, CA
SANTA CRUZ, CA
SANTA MARIA, CA
THE SEA RANCH, CA
SOUTH LAKE TAHOE, CA
SPRING VALLEY, CA
STOCKTON, CA
SUNNYMEAD, CA
SUNNYVALE, CA
TAHOE CITY, CA
TAHOE PARADISE, CA
THOUSAND OAKS, CA
TUJUNGA, CA
WEAVERVILLE, CA
YUCCA VALLEY, CA
DURANGO, CO
ENGLEWOOD, CO
FORT COLLINS, CO
FRISCO, CO
HOLYOKE, CO

Television Schedule

LAKEWOOD, CO	GREENVILLE, MI	HOOD RIVER, OR
PUEBLO, CO	LaPEER, MI	LA GRANDE, OR
STERLING, CO	MUSKEGON, MI	MADRAS, OR
BRANFORD, CT	NEGAUNEE, MI	MEDFORD, OR
CLINTON, CT	NILES, MI	PORTLAND, OR
MANCHESTER, CT	NORTH LANSING, MI	PRINEVILLE, OR
MIDDLETOWN, CT	ST. CLAIR SHORES, MI	REEDSPORT, OR
PLAINVILLE, CT	MANKATO, MN	SILETZ, OR
TORRINGTON, CT	MARSHALL, MN	WALDOPT, OR
ALTAMONTE SPRINGS, FL	MONTEVIDEO, MN	ERIE, PA
BONITA SPRINGS, FL	RED WING, MN	MASONTOWN, PA
CAPE CORAL, FL	ST. LOUIS PARK, MN	PALMERTON, PA
DUNEDIN, FL	STEPHEN, MN	READING, PA
FERNANDINA BEACH, FL	WILLMAR, MN	MYRTLE BEACH, SC
FT. WALTON BEACH, FL	LONG BEACH, MS	SUMTER, SC
LAKELAND, FL	HAZELWOOD, MO	RAPID CITY, SD
NAPLES, FL	INDEPENDENCE, MO	JEFFERSON CITY, TN
ST. PETERSBURG, FL	BAKER, MT	MEMPHIS, TN
SARASOTA, FL	DEER LODGE, MT	NASHVILLE, TN
VALPARAISO, FL	FORSYTH, MT	AUSTIN, TX
CLAYTON, GA	LAUREL, MT	BELLAIRE, TX
DOUGLASVILLE, GA	LaVISTA, NE	CLUTE, TX
FORT BENNING, GA	CARSON CITY, NV	CORPUS CHRISTI, TX
JONESBORO, GA	ELKO, NV	DALLAS, TX
MABLETON, GA	PT. PLEASANT BEACH, NJ	DENTON, TX
MONROE, GA	WASHINGTON, NJ	EL PASO, TX
SMYRNA, GA	WOODBURY, NJ	GEORGETOWN, TX
VALDOSTA, GA	ALAMOGORDO, NM	HOUSTON, TX
WEST POINT, GA	ALBUQUERQUE, NM	LONGVIEW, TX
HILO, HI	BAYARD, NM	MARFA, TX
WAILUKU, HI	DEMING, NM	MULESHOE, TX
BLACKFOOT, ID	ESPANOLA, NM	OZONA, TX
BOISE, ID	FARMINGTON, NM	PASADENA, TX
BURLEY, ID	LAS CRUCES, NM	PORT ISABEL, TX
COEUR D'ALENE, ID	LORDSBURG, NM	ROCKSPRINGS, TX
IDAHO FALLS, ID	LOS ALAMOS, NM	SAIL ANGELO, TX
MOUNTAIN HOME, ID	LOVINGTON, NM	SAN ANTONIO, TX
OROFINO, ID	ROSWELL, NM	SONORA, TX
PINEHURST, ID	SILVER CITY, NM	SWEETWATER, TX
TWIN FALLS, ID	SOCORRO, NM	WACO, TX
ALTON, IL	TRUTH OR CONSEQUENCES, NM	THE WOODLANDS, TX
CARBONDALE, IL	TUCUMCARI, NM	OGDEN, UT
EFFINGHAM, IL	TULAROSA, NM	SALT LAKE CITY, UT
McHENRY, IL	ALBANY, NY	VERNAL, UT
MOLINE, IL	LOCKPORT, NY	BARRE, VT
OAK PARK, IL	NORTH TOWN, NY	NEWPORT NEWS, VA
ORLAND PARK, IL	PORT JEFFERSON, NY	RICHMOND, VA
CLINTON, IN	ROCHESTER, NY	ROANOKE, VA
JEFFERSONVILLE, IN	SYRACUSE, NY	WINCHESTER, VA
SEYMOUR, IN	TARRYTOWN, NY	ABERDEEN, WA
AMES, IA	WEST SENECA, NY	ANACORTES, WA
BURLINGTON, IA	CHapel HILL, NC	BURLINGTON, WA
CEDAR RAPIDS, IA	WILSON, NC	BREMERTON, WA
DES MOINES, IA	DICKENSON, ND	ELLENSBURG, WA
FT. MADISON, IA	GRAND FORKS, ND	FORKS, WA
GUTTENBERG, IA	GRAND FORKS AFB, ND	LONGVIEW, WA
MARSHALLTOWN, IA	STANLEY, ND	METALINE FALLS, WA
MASON CITY, IA	ALLIANCE, OH	MORTON, WA
OSKALOOSA, IA	ASHTABULA, OH	OLYMPIA, WA
SIoux CITY, IA	BELLAIRE, OH	PORT ANGELES, WA
WASHINGTON, IA	CANTON, OH	QUINCY, WA
WATERLOO, IA	CINCINNATI, OH	SEATTLE, WA
CONCORDIA, KS	COLUMBUS, OH	SPOKANE, WA
DODGE CITY, KS	FOREST PARK, OH	YAKIMA, WA
FORT SCOTT, KS	LIMA, OH	CLARKSBURG, WV
NEWTON, KS	MARION, OH	FAIRMONT, WV
ULYSSES, KS	MIDDLETOWN, OH	KINGWOOD, WV
HARLAN, KY	MINGO JUNCTION, OH	MILTON, WV
HENDERSON, KY	NILES, OH	MORGANTOWN, WV
NICHOLASVILLE, KY	NORWOOD, OH	APPLETON, WI
OWENSBORO, KY	PARMA, OH	ONALASKA, WI
PADUCAH, KY	PORTSMOUTH, OH	PLATEVILLE, WI
KENNER, LA	STEBENVILLE, OH	WHITEWATER, WI
SHREVEPORT, LA	URBANA, OH	BUFFALO, WY
SLIDELL, LA	YOUNGSTOWN, OH	CODY, WY
BALTIMORE, MD	ALVA, OK	DUBOIS, WY
CUMBERLAND, MD	CARNEGIE, OK	EVANSTON, WY
PASADENA, MD	ENID, OK	GILLETTE, WY
FALL RIVER, MA	MEDFORD, OK	GREYBULL, WY
LEE, MA	MIDWEST CITY, OK	JACKSON, WY
ORLEANS, MA	MUSKOGEE, OK	KEMMERER, WY
COLDWATER, MI	OKLAHOMA CITY, OK	LANDER, WY
ESSEXVILLE, MI	BROOKINGS, OR	NEWCASTLE, WY
GRAND HAVEN, MI	CASCADE LOCKS, OR	RIVERTON, WY
	COOS BAY, OR	ROCK SPRINGS, WY

(Continued from page 31)

this troublemaker, Paul? It was Paul's own remarkable courage, even in the face of persecution, imprisonment, and in the end, death! It was Paul's own Christlike example of preaching the truth against all opposition and difficulties! He was not one ever to hide his light under a bushel! Even under the weight of his chains, he held high the torch of truth! And this privilege of suffering for Christ's sake, Paul continues, is also your privilege, brethren. "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."—vs. 29

The word "given," as used in this statement of Paul's, is translated from a Greek word that means much more than merely to present something to another. Dr. Strong indicates its meaning as "to grant as a favor." One translation renders this passage, "because it has been **graciously allowed** you not only to **believe** in Christ, but also to **suffer** for his sake." Now, to understand the mysteries of the kingdom, to see by faith our Lord Jesus in all his glory, to receive the justification that comes by faith, to have our sins covered, to come into blessed sonship to the Father, to have a part in the ministry of reconciliation—all this is to us, indeed, an unquestioned favor and privilege; but surely none in all the world except the Lord's followers would consider it to be a "gracious favor" to be allowed to suffer as Paul suffered! "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned." (I Cor. 2:14) But we, the Lord's people, have the mind of Christ; and we discern that to be justified, or reckoned righteous, so that our little sacrifices may be counted in with our Lord's in filling up that which is behind of the afflictions and sufferings of Christ is, indeed, a high privilege! And our joyful acceptance of these sufferings is another witness to us that we are God's children. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:17) So we can say with the apostle that we

“reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.” (Rom. 8:18) No wonder, therefore, that the apostle so soberly, so earnestly, implores us to “walk worthy of the vocation wherewith ye [we] are called.”—Eph. 4:1-6

How can we hope to show ourselves worthy of that high calling—we who are so continually conscious of our own unworthiness and imperfections? After having admonished the Lord’s people to walk worthy of their vocation, the apostle seems to have anticipated the hesitancy of his hearers to lay hold on this high privilege; for he immediately indicates in the following verse the only way in which any could ever hope to accomplish it. And this is because—and only because—something more has been given to us, something additional, without which we could never hope to be overcomers! He says, “But unto every one of us is given grace according to the measure of the gift of Christ.”—Eph. 4:7

While Paul was imprisoned at Rome, the Hebrew brethren appear to have faltered in their earlier understanding and faith, and perhaps some had even reverted to their former reliance on the works of the Law; for we find Paul admonishing them to give the more earnest heed to the things they had heard, lest they should let them slip. (Heb. 2:1) We then find Paul patiently re-laying the foundation blocks of their faith. He shows them, as he must have done many times previously, that the blood of bulls and goats could never take away sin, since these animal sacrifices merely pictured the one true and efficacious sacrifice for sin, the perfect sacrifice of our Lord Jesus. And then he urges them to enter again into that rest of faith in the finished work of Christ that had earlier been theirs.

During the course of this lesson Paul encourages them to seek the Lord’s grace in the matter. He suggests that they should “come boldly unto the throne of grace,” that they might “obtain mercy, and find grace to help in time of need.” (Heb. 4:16) Is our faith weak? Are we forever conscious of our imperfections and failings? Do we feel unworthy of our holy

vocation? The only proper course for those who are perplexed or uncertain about any phase of their Christian lives is to go confidently to the throne of grace. To all who thus appeal to him through Christ for spiritual help and guidance, our Heavenly Father hearkens and, as his wisdom orders, supplies the needed grace, encouragement, and wisdom.

When we receive God's grace under such circumstances, we receive his favor, his love, his guidance, his blessing. And with what loving bounty our Father pours out his promised blessings in our every time of need! Truly we find that his grace is sufficient for us! And only thus may we once more tightly gather about us the robe of righteousness and hope to walk worthy of our vocation.

But let it be noticed that to have God's grace bestowed upon us does not mean merely to **receive** his favor and blessing. For there is a deeper meaning to this word "grace"—a much broader implication. Our Heavenly Father does not desire us to be merely the joyful recipients of his benefits and favors. He expects us to **respond** to his favors. He bestows his proffered blessings in order to enable us to carry out our covenant of sacrifice in the perfecting of our characters, in telling out the good tidings of the kingdom, in suffering for Christ's sake in the doing of his will; in short, that we might bring forth fruit, with patience.

In defining this word "grace" Dr. Strong first uses such words as benefit, favor, gift. Then he further amplifies its meaning as "the divine influence upon the heart, and its reflection in the life." Thus the word grace implies much more than merely receiving! It calls for active response from those who have been blessed! The Funk and Wagnall dictionary definition of this word is just as eloquent. Here we are told, in almost inspired language, that grace is "the free, unmerited favor and love of God; **and** the influence of God operating in man to regenerate or strengthen; strength to do something, as, grace to perform a duty, or to endure affliction."

With this understanding of the word, how full of meaning those expressions of the apostle become when he says in so many of his letters to the churches, "The grace of our Lord Jesus Christ be with you all." The apostle is really saying, "May the blessing and favor and love of God through Jesus Christ fill your hearts; and then, through your appreciation and gratitude, may it prompt active, positive, and sacrificial expression in your lives!" Truly, we have been the blessed recipients of the free, unmerited favor and love of God. And just as truly should we, therefore, strive daily and diligently to show forth our gratitude to the Heavenly Father by walking in the steps of our Captain, serving the Lord, the truth, and the brethren.

How much of the free, unmerited favor and love of God have we received? Consider the apostle's account (in the eleventh chapter of Hebrews) of the marvelous faith and endurance of God's holy prophets and of the other ancient worthies. Think of the relatively limited understanding of God's plans and purposes it was their lot to enjoy. Call to mind the mocking, the scourgings, the afflictions, and the violence they suffered, through all of which their faith and loyalty to God never failed! And then consider that "these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." What a humbling thought this should be to every footstep follower of Jesus during this Gospel Age, so soon to close!

Do we receive this "better thing" than the Ancient Worthies receive because we are better than they? Assuredly not! It is by God's grace! Truly, unto us much hath been given! May we ever be mindful of the words of our Lord when he said, "Unto whomsoever much is given, of him shall be much required."—Luke 12:48 □

**Let us hold fast the profession of our faith without wavering;
Hebrews 10:23**

Christian Life and Doctrine

The New Covenant

“But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”—Jeremiah 31:33

SINCE Adam's transgression in the Garden of Eden, God has looked forward to the time when his wonderful creation, man, would be reestablished here on the earth, in all the perfection and glory that was first enjoyed by father Adam. This purpose was expressed by God through his servant David and was quoted in part by the Apostle Paul in Hebrews 2:6-9: **“But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.”**

It is through the sacrificial death of Jesus that the means was provided to bring mankind ultimately back into harmony with God, and this great work of reconciliation will be accomplished under the operation of the New Covenant.

The expression "New Covenant" implies that there was an old covenant, and indeed there was—the Law Covenant. (Heb. 8:13) It was inaugurated with the nation of Israel at Mount Sinai. Our purpose is not to explain the meaning of this covenant, except to point out that according to the Apostle Paul many features of the Law Covenant were typical of the New Covenant.—Heb. 8:5

The New Covenant promises have their root in the Abrahamic Covenant, in which God promised Abraham that his seed would bless all nations of the earth. (Gen. 22:16-18) This promise to provide a seed lay dormant for approximately two thousand years, during most of which time the Law Covenant—which was added to fill up the time (Gal. 3:19)—was effective. But the activation of the Abrahamic Covenant, marked by the consecration and spirit begetting of Jesus at Jordan, and subsequently by his death and resurrection, was a guarantee that in God's due time the long-promised blessings under the New Covenant would become a reality. In Hebrews 7:22 the Apostle Paul states, "By so much was Jesus made a surety of a better testament [covenant]."

In Galatians 3:16 the Apostle Paul assures us that Jesus is the promised Seed of blessing. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Then he reveals one of the great mysteries of the Bible; that is, that the seed of blessing, the Christ, is composed of many members. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:27-29) Then again in I Corinthians 12:12 the apostle states, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

The Scriptures tell us that it is Christ and his body members that will be used to bring blessings to all the families of the earth under the terms of the New Covenant. In II Corinthians 3:6 we read: "Who also hath made us able ministers of the new testament [covenant]; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." The Apostle Paul tells us also, in Galatians 4:22-31, that these body members of Christ are developed down through the Gospel Age under the Abrahamic Covenant, but under a special feature of that covenant, as pictured by Abraham's relationship to Sarah. She was the free woman, or Abraham's real wife, who, after many years of barrenness, bore Isaac, the child of promise. The apostle states: "But Jerusalem which is above [that is, the Sarah feature of the Abrahamic Covenant] is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. . . . So then, brethren, we are not children of the bondwoman, but of the free." The bondwoman in this allegory was Hagar, who in her relationship with Abraham pictured the Law Covenant.

In God's arrangement, the Sarah feature of the Abrahamic Covenant, was to produce and develop the seed of blessing that would be used to bless all the families of the earth. This work of blessing was to be accomplished under another feature of the Abrahamic promise—the New Covenant—which seems to be pictured by another of Abraham's wives, Keturah.

In the closing verses of Genesis 24, we are told that Isaac, who in the type represented Christ, was married to Rebekah, who represented the body members of the Christ. The chapter concludes with verse 67 stating that "Isaac was comforted after his mother's [Sarah's] death." Since Sarah represents the feature of the Abrahamic Covenant that is operative during the Gospel Age (the development of the seed of blessing), her death implies the end of the Gospel Age. The

stage is then set for the beginning of the next age—the New Covenant age, or the Millennium.

In Genesis 25:1 we read that after Sarah's death "Abraham took a wife, and her name was Keturah." Apparently, from I Chronicles 1:32, Keturah was Abraham's concubine prior to the death of Sarah. Also, according to this text, Keturah had six sons by Abraham during that time. These same sons are confirmed to be Abraham's sons in Genesis 25:2. It seems reasonable to conclude that these six sons of Keturah and the one son by Hagar—a total of seven sons—could represent the earthly seed, who, by means of the New Covenant, were to receive the blessings assured in the Abrahamic promise.

Since the Apostle Paul, however, did not include Keturah as a part of his allegorical picture in Galatians the 4th chapter, we of course cannot be certain about this interpretation. But it is interesting to note that the Law Covenant was pictured by a concubine—Hagar. Her seed, Ishmael, did not receive the promise, for God, speaking to Abraham, said: "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him." —Gen. 17:19

The Law Covenant was added to accomplish a feature of God's plan, and the New Covenant is likewise an addition, or an extension of the promise God made to Abraham. The two concubines were apparently meant to represent phases of the development of God's plan. But the real wife, Sarah, represented the covenant arrangement that would provide the real heirs of the promise. In Genesis 25:5,6 we read: "And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts."

The promise of a better day has been held out to the fathers from the time that God first began dealing with them. In Hebrews 11:9-16 we read, in part: "By faith he [Abraham] sojourned in the land of promise, as in a strange country,

dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose Builder and Maker is God." A city in the Bible represents a government, just as in the reality the city of Jerusalem represented the government of Israel to the Jews. The thought of foundations is that of strength, stability, permanency; and this, translated into the reality, would mean that the foundations are the righteous principles of love and justice. The only Builder who could give these qualities to a kingdom is God. Jesus, speaking through the Revelator, said, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. 21:2) And then, of course, follows the beautiful account of the work that will be accomplished by this kingdom arrangement, which will function under the terms of the New Covenant.

The Apostle Paul, in Hebrews the 8th chapter, speaks about the establishment of the New Covenant. "But now hath he [Jesus] obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises." (vs.6) The comparison is with the Law Covenant, for under its terms the nation of Israel was required actually to perform perfectly in fulfilling the terms of the covenant in order to receive the reward, which was actual justification and life. But because of their fallen condition, the nation was not able to keep those terms, and therefore none were able to attain life.—Rom. 3:19,20

The apostle continues in verses 7 and 8 of Hebrews 8: "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." The first covenant was a measure of a perfect man's ability to keep it. Only Jesus was able to do this, because he alone was perfect. (Matt. 5:17, 18) The Law Covenant, under its terms, did not permit the mediator to act on

behalf of the individual transgressor and make provision for him eventually to perform perfectly. The covenant itself made no provision for the eradication of evil influences, which were the great deterrent to perfection of performance. Because of the proven imperfection of the people, a different covenant was required in order to bring them into covenant relationship with the Father.

The apostle, then, in Hebrews 8:9, continues to quote from Jeremiah 31: "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." In this text the Lord, through the prophet, confirms that the New Covenant will not be like the old covenant, but that it will be fashioned to meet the needs of an imperfect fallen race. It will provide for a better mediator—Christ and his church. (Heb. 8:6; Matt. 19:28; Luke 22:28-30) This group will, by experiences, have developed love, patience, understanding, long-suffering; and as a result they will be sympathetic administrators of the terms of the New Covenant. (Heb. 2:16-18) The New Covenant also provides that Satan will be bound (Rev. 20:1, 2) so that he will not be able to deceive the people.

With all these advantages, we read: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." (Heb. 8:10) Using the instruments at his command, the Heavenly Father is going to (1) put his laws in the minds of the people, and then (2) write those laws in their hearts.

The Scriptures teach that the instrument God will use to actually carry out the work and to be the physical earthly representation of the new arrangement will be the Ancient Worthies, that is, the resurrected holy ones of olden times,

from John the Baptist back to Abel.—Matt. 11:11; Luke 13:28; Isa. 1:26; Ps. 45:16

These Ancient Worthies will be resurrected perfect men, since they have already been tested and tried. The Apostle Paul states: "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And **these all, having obtained a good report through faith**, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:37-40

The thought of this revealing text is that these wonderful men of God, who endured so much, were not heirs to the great Abrahamic promise—that is, to be the seed of blessing. Even though they had received a good report from God because of their faith, they still went down into the grave to await the time when Christ and his church would be complete and the New Covenant would be inaugurated with the blood of the covenant. It is then that perhaps the first act of the Christ will be to resurrect these Ancient Worthies. They will be brought back perfect, as Adam was perfect in the Garden of Eden. With their perfect minds and abilities, they will be examples to the people, instructors, and visible administrators of the laws of the kingdom.

We are told by the Apostle Paul that the things of the Law serve as an example and shadow of heavenly things. (Heb. 8:5) And in the 9th chapter of Hebrews the inauguration of the Law Covenant is given as an example of the implementation of the New Covenant. In verses 16, 17, the apostle brings out the fact that an agreement, or covenant, with God, such as the Law Covenant and the New Covenant, must be sealed with blood. "For where a covenant exists, the death of that which has ratified it is necessary to be produced; because a covenant is firm over dead victims, since it is never valid

when that which ratifies it is alive.” (Diaglott) He then continues, “Hence not even the first [that is, the Law Covenant] has been instituted without blood.” (vs. 18, Diaglott) This foreshadowed in the antitype the death of Christ, who provided the efficacious blood of the covenant. In Matthew 26:28, 29 Jesus said to his disciples when he asked them to drink of the cup: “For this is my blood of the new testament [covenant], which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.”

Jesus indicated by this that his death would provide the means to inaugurate the New Covenant. The disciples, and also the subsequent followers of the Master, were invited to drink of the cup, symbolizing their partaking of the merit of his sacrifice: thus being justified by their faith they are meet to participate with him in his suffering and death in order that they might share with him the privilege of administering the blessings to the people under the New Covenant.

The account of the inauguration of the Law Covenant is related by the apostle in Hebrews 9:19, 20: “For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the Book, and all the people, saying, **This is the blood of the testament [covenant] which God hath enjoined unto you.**” In this typical picture the blood of the animals represents the blood of Christ and his church. It is well to note here that the blood of the church has no efficacious merit of its own. They add nothing, nor do they take anything away. They are simply counted in as part of Christ’s body.

It is noteworthy that in the type the blood was sprinkled upon the Book, which was the sealing of the Law Covenant. This pictured in the antitype the sealing of the New Covenant with the blood of Christ. Afterward the blood was sprinkled

upon the people. In both the type and antitype this is a picture of the blessings to be brought to the people by virtue of their coming into harmony with God's arrangements under a covenant.

In the 23rd verse the apostle continues: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." In this text the Apostle Paul explains that the "patterns", or pictures of reality under the Law, had to be cleansed and purified with animal sacrifices, but the "heavenly things themselves"—the New Covenant and its arrangements—with better sacrifices. These better sacrifices are Christ and his church.

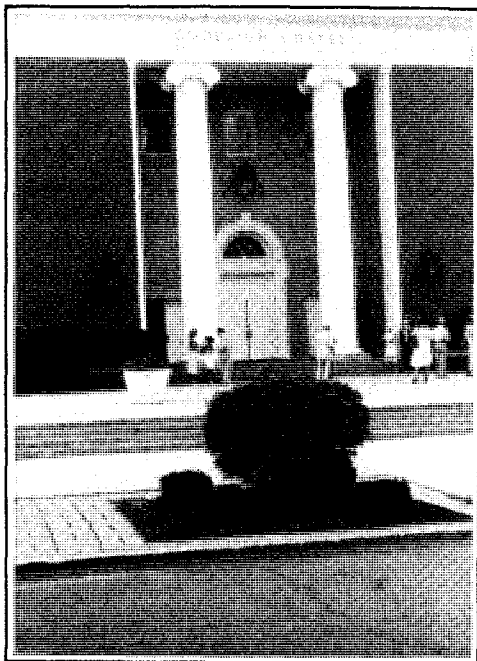
The Apostle Paul, in Hebrews 12:18-28, brings all these thoughts together. In verses 18-21 he recounts the circumstances under which the Law Covenant was inaugurated at Mount Sinai. The account states: "And so terrible was the sight, that Moses said, I exceedingly fear and quake." The lightning and fire and smoke and quaking had a symbolic meaning; for just as these things preceded the establishment of the Law Covenant, so shall a great time of trouble on the earth precede the inauguration of the New Covenant. It is evident by the fulfillment of prophecies and by the signs of the times that this time is drawing near.

The apostle, we believe, is pointing to this very time, when in the succeeding verses he states: "But ye are come [approaching] unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to **Jesus the Mediator of the New Covenant** and to the blood of sprinkling, that speaketh better things than that of Abel."—vss. 22-24

In these few verses the apostle has summarized God's arrangements for the recovery of his human family. First, he notes that the footstep followers of Jesus are approaching the kingdom arrangement of God. Part of this arrangement is the heavenly Jerusalem, or the spiritual; and part is the earthly phase of the kingdom. In the heavenly phase of the kingdom will be the footstep followers of Jesus, who down through the Gospel Age have been faithful and have been resurrected to become part of the firstfruits, or firstborn from the dead. (Rev. 14:4) Among those in the New Covenant arrangement will also be "the spirits of just men made perfect." These are those whom the Apostle Paul speaks of in Hebrews 11:39, 40—the Ancient Worthies—who will be resurrected as perfect human beings and will be the visible earthly representatives of the New Jerusalem. Then, of course, Jesus will be there as Mediator of the New Covenant, and because of its operation the blood of sprinkling will be applied to the world of mankind. This pictures the blessings that will come to the people because of being under the New Covenant. The apostle states that this blood speaks of better things than the blood of Abel. The blood of Abel spoke of condemnation and death, while the blood of sprinkling speaks of peace, reconciliation, and life.

IT IS impossible for us to come near to the Lord except as we shall exercise faith and trust in him, in his goodness, in his power, in his wisdom, in his love. Faith is a matter of cultivation, of development. The same apostles who cried out in terror when the storm was upon the Sea of Galilee gradually grew stronger and stronger in faith until, as the records show, they could and did trust the Lord in his absence, and where they could not trace him. Similarly it should be a part of our daily lesson to cultivate trust in the Lord, and to think of the experiences in the past in our lives, and all these lessons in his Word, that thus our faith in him may become rooted and grounded. □

Talking Things Over



General Convention Bulletin

August 1-6, 1981

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.”—Romans 13:12

THE physical arrangements for the Convention have been made and the cost is slightly higher than last year, but still reasonable. The total cost per person for the six days of the Convention will be \$112.00. This price includes **seven** nights lodging and **18 meals** which amounts to \$110.50. The \$1.50 registration fee brings the total to \$112.00. The breakdown of the charge for meals is as follows: Breakfast \$2.75, Lunch \$3.50, and Dinner \$4.00. The charge for lodging is \$7.00 per night per person.

Children ages **six and above** will be charged the full adult rate, ages four and five will be charged half the adult rate, and children three and under will be free. On making reservations, pay the full rate to the college for children six through seventeen years. The Convention will reimburse half (50%) of the rate for this age group, provided they qualify for the discount by attending a specified number of sessions.

For those brethren arriving **Friday evening, July 31**, dinner will be served from 6:30—7:30 p.m. This is an extra meal and must be paid for in cash: the price is \$4.00. For those brethren who will be leaving on **Friday, August 7**, breakfast will be served from 6:30—7:30 a.m. This too is an extra meal and must be paid for in cash: the price is \$2.75.

Out of consideration for the college, we ask that you do not make reservations you do not intend to keep. The cancellation of reservations has been a problem for the clerical staff of the college, and to help reimburse them for the extra cost involved, there will be a \$6.00 charge for refunds. There will be no refunds on missed meals. If full payment is not sent with your reservation, the college is now requiring at least a 10% deposit.

We are supplying this information far in advance of the Convention with the thought that it will be helpful in making your plans to attend. For most of us the General Convention is the highlight of our year's activity in the Lord. Start now to make your plans to attend. ☐

THE human race are God's children by creation, the work of his hands, and his plan with reference to them is clearly revealed in his Word. Paul says that the first man, who was a sample of what the race will be when perfect, was of the earth, earthy; and his posterity, with the exception of the Gospel church, will, in the resurrection, still be earthy, human, adapted to the earth. (I Cor. 15:38, 47) David declares that man was made only a little lower than the angels, and crowned with glory, honor, and dominion. (Ps. 8:4-8) Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to that glorious perfection, and is again to have dominion over earth, as its representative, Adam, had.—Acts 3:21

RADIO TOPICS FOR APRIL

5—Jesus, the World's Savior
12—The Bread and the Cup

19—The Resurrection
26—Salvation

"THE RESURRECTION"

To be discussed by
'FRANK and ERNEST'

**WEZO—7:00 a.m.
SUNDAY, APRIL 19**

Tune in this discussion, and send for a free copy of "Hope Beyond the Grave." Write to:

"FRANK and ERNEST"
Box 60, Dept. N, General Post Office
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For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

APRIL SPECIAL: On Sunday, April 19, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

Your Questions

Kingdom Not Established at Pentecost

Was not the kingdom of Christ established at Pentecost by the coming of the Holy Spirit into the hearts and lives of the disciples of Christ?

THE marvelous experience of the disciples at Pentecost was an essential preparation for the kingdom but not its actual establishment. For thousands of years God had been promising to send a great King to establish a kingdom, or government, of righteousness. So when Jesus, the King, came at his first advent, John the Baptist announced, "The kingdom of heaven is at hand"; or, as a more literal translation of the Greek text would read, "The Royal Majesty of the heavens has approached." (Matt. 3:2, Emphatic Diaglott) Jesus and his disciples also preached that the kingdom of heaven was at hand. They did not mean that the kingdom had been established and was ruling in the earth but that its preparation had begun.

Isaiah had foretold the birth of the great King, that his name

should be called "Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah further wrote concerning this great Ruler that "of the increase of his government and peace there shall be no end." (Isa. 9:6,7) The birth of Jesus was the beginning of the fulfillment of this prophecy, but its complete fulfillment was not due in the divine plan until the second coming of Christ.

Jesus related a parable to his disciples in which this thought was illustrated—the parable of a "certain nobleman [who] went into a far country to receive for himself a kingdom, and to return." (Luke 19:12) During the interim between the first advent of Jesus and his return and establishment of his kingdom, a "little flock" of footstep followers are called from the world and given an opportunity to prove their worthiness of reigning with him. Paul speaks of these as being "heirs of God, and joint-heirs with Christ."—Luke 12:32; Rom. 8:17

The Holy Spirit of God is given to these followers of Jesus to guide and comfort them as they suffer and die with Jesus. The

Holy Spirit was poured out at Pentecost upon those ready to receive it, and it has continued with all the true disciples from that time until now. It does not give them authority and power to reign as kings but strength to suffer and die, as by following in the footsteps of Jesus they prove their worthiness to live and reign with him.

Because these are being prepared to be rulers in the kingdom, the Bible speaks of them as being associated with the kingdom. Colossians 1:12,13 reads: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." The "inheritance" here referred to is our prospective joint-heirship with Christ, to live and reign with him. It is to this that every true disciple of Christ has been called. But each must make his "calling and election sure." While doing this, we are properly represented as being in, or associated with, the new kingdom.—II Pet. 1:10,11

A similar thought is presented to us in Hebrews 12:28, which reads, "Wherefore we receiving a kingdom which cannot be moved, let us have grace,

whereby we may serve God acceptably with reverence and godly fear." The sacrificing disciples of Christ throughout the age have been "receiving" a kingdom, their worthiness actually to reign with Christ when his kingdom is established throughout the earth being the great issue of their lives. Only the "called, and chosen, and faithful" will be with Christ in the heavenly phase of the kingdom when his kingdom is set up in power and great glory. (Rev. 17:14) This kingdom, when set up in power and great glory upon the earth will bring great blessings to all men on the earth.—Rev. 21:1-4

Destruction of False Gods

Isaiah 26:14 reads: "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Does this not prove that the wicked dead, those who have died in unbelief, will never be resurrected?

NO, FOR the reason that this text is not discussing wicked people but false gods who have deceived and misguided the people. This is apparent from the preceding verse, which reads: "O Lord our God, other lords beside thee have had

dominion over us: but by thee only will we make mention of thy name." It is these "other lords" that perish and are forgotten.

The Israelites were continually confronted with the temptation to worship and serve false gods. Frequently they yielded to this temptation, and when they did, the false gods took dominion over them. Throughout the Gospel Age the Lord's professed people have also frequently been worshipers of false gods, who have made slaves of them. There have been, for example, the torture deity, the trinity god, and others. Many have worshiped the god of gold and silver, others the god of pride or the god of pleasure.

Then, throughout all the ages, there have been the various heathen gods which have been worshiped by millions who have been enslaved by them. Actually, of course, none of the false gods have been other than the figments of imagination in the minds and hearts of the people—fantasies to which, in many instances, idols of wood and metal have been erected in an effort to make them seem real.

Thank God, all these "other lords" are to perish from the

minds and hearts of the people. Their destruction will be brought about by the fact that the knowledge of the true God will, through the agencies of Christ's kingdom, be caused to fill the whole earth as the waters cover the sea. (Isa. 11:9) Through the "pure language," or message, which will then be turned to the people, they will all "call upon the name of the Lord, to serve him with one consent."—Zeph. 3:9

It is because the teeming millions of earth have, throughout the ages, been deceived by the myriads of false gods which have plagued them that they are to be awakened from the sleep of death and enlightened concerning Jehovah, the true God, and the loving provision of life he has made for them through the redemptive sacrifice of Jesus Christ. Let us rejoice that God, in his love, understands the situation and knows that those who have been held in restraint through deception and fear have not had a real opportunity to know and serve him; and therefore he has provided such an opportunity beyond the sleep of death. Then, with his "judgments" abroad in the earth, the "inhabitants of the world will learn righteousness."—Isa. 26:9

Encouraging Letters

"Joy to My Soul"

Dear Brothers in Christ: I greet you in the name of our Lord and King! I have listened to you on radio, and your messages bring joy to my soul. You help me to keep going. I pray that God will provide you the strength to continue your good work. He said, "Be ye steadfast, unmovable." (I Cor. 15:58) So please keep up the good work! And please pray for me that I may be faithful, too. Could you please send me the booklet, "The Day of Judgment." Thank you! Yours truly, in Christ.—B.W.I.

For the Inmates

Dear Dawn Bible Students: I would like to request a copy of each of your tracts and booklets. And if you have a catalog we would like a copy, as we are trying to find good tracts and booklets to pass out to the inmates in our penitentiary. We shall look forward to hearing from you, and we pray for you, and ask that you pray for us also. May God richly bless you for your kindness of heart, and for your generous demonstration of love. Sincerely—IN

Wouldn't Miss It

Dear Sirs: I hear your radio program each Sunday morning and wouldn't miss it for the world. I am interested in learning more about the millennium, and would like to have the booklets, "God and Reason" and "Hope Beyond the Grave." Thank you! —MO

"Best Reading"

Dear Dawn: I gladly send my \$1.00, and want you to know that at the age of 90 years I would be lost without The Dawn. I read every word, and find it the very best reading I have. I have read it for a number of years, and hope to continue for a few more. Sincerely.—MA

It "Lifts My Spirits"

Dear Sirs: Enclosed is a dollar for my Dawn magazine for another year. It surely is worth more than a dollar. I have been getting it for years, and wouldn't like to miss even one issue. I am 74 years old, and the magazine lifts my spirits, and makes me feel better. Sincerely.—MI

Minister Uses Dawn

My Dear Christian Friends: I wish to renew my subscription to The Dawn for one year, and am enclosing payment. I have been a subscriber for a number of years, and have found it to be very helpful in the spreading of the glorious truth of God's Word. Sincerely and prayerfully asking Him who doeth all things well to bless you and your wonderful work, I remain, faithfully in His service.—MS

"I Never Miss It"

Dear Sirs: I listen to your program on KSOH every Sunday. I never miss it! Many of my questions have been answered. I would like to have a copy of the booklet, "What Can a Man Believe?" Thank you!—AR

They Are Great

The Dawn Publications: I receive my Dawn magazine each month. Each issue is great! I enjoy them more than I can say. I save them, every one of them, and read them over and over. I love them because they are very interesting, and have been so helpful in my Bible reading, because they are written so everyone can easily understand. Thank you for making my life more pleasant each month!—IA

"Nice Literature"

Gentlemen: One dollar is for a year's subscription, and the other four are for past favors. You have sent me nice literature in between, and this is just a little gift. I became 90 in December, but I am feeling fine, and never think about my age. I read The Dawn several times until the next one comes. I like it very much!—IL

Easier to Cope With

Dear Sirs: My mother passed away recently. Since that time I have read your little booklet "Hope," and each time I feel I understand what it is saying. It has helped me through many nights as I think of what you said about how we will meet again. I look up the various scriptures in the Bible, and feel that I can now understand them better. After I read it I feel so close to the Lord and my mom. I just wanted to send you this note to say thank you for putting out a booklet that really helps people. Now I would like to have a copy of "God and Reason." I am waiting to share them both with my grandmother. Thank you again for making my mother's death easier to cope with. Sincerely.—TX

Learning Each Day

Dear "Frank and Ernest": Thank you for the books you have sent me. They have helped me a great deal. My family and I are gradually learning. The book that I would like this week is "God's Promises Come True." My children ask so many questions about the Lord, and I feel that it will answer them. I am also learning to read the Bible, and to understand it. Thank you once again. Yours sincerely.—New Zealand

"Couldn't Be Without It!"

Hi! This is to say that I am here-with renewing my subscription to The Dawn. Please keep it coming! I couldn't be without it, as it is connected with the Bible. I have taken some of my old copies in to town and put them on the newsstand so someone would be sure to get them. They have helped me so much, and I thank you very much.—NC

Starts Day Right

Please mail me your booklets "God and Reason," and "God's Plan." Your program is a great uplift with which to start the day. I enjoy it so much.—WV

"A Great Work"

Dear Dawn: Thank you very much for the work you do for mankind. You open the minds of many of us through your talks and books. You are doing a great work, and your booklets are all good. The one on "Israel in History and Prophecy" is just tops—so easy to understand—and I thank you for it. Please use the enclosed donation where it is most needed. Sincerely.—Bahamas

Beautiful Information

Greetings! I listened to your program Sunday, and was impressed with your subject. Please send me the booklet, "Life After Death." I would really like to have two of these, so I may send one in a letter to a friend who just recently lost her husband, and has not yet accepted his death. I feel that your booklet, together with the Bible, will help her to understand. I also will study it, because I am going to start Bible classes, and this will be beautiful information for us to study together. I would appreciate any of your booklets to help me in this work. I am one of your regular listeners. May God bless you, and your fellow workers.—CA

Remarkable Word

Dear Sir: I am so interested in your Sunday morning TV program! It is a great and excellent message to my soul to hear the remarkable Word of God, the Bible, especially its answer to the question as to why God permits all the trouble in the world. Please send me your booklet, "Why God Permits Evil." May God bless you.—HI

"Opens My Eyes"

Dear Sirs: Thank you for the reminder about the expiration of my Dawn. The Dawn magazine continues to open my eyes more and more. I think it is a liberal religious education. God bless everyone involved!—OH

"The Lord's Will"

Dear Sirs: Please send me the booklet, "Israel in History and Prophecy," which discusses God's dealings with Israel in the past, present, and future. I believe it is the Lord's will for me to have this booklet, as, when I stepped out of a car in a parking lot this morning, I glanced down and there was this pamphlet, "Israel Fulfilling Prophecy." I do not want to cut it, so am writing this letter

rather than cut up the pamphlet. I am sure it will help me to better understand God's Word. Thank you! Yours in Christ.—NY

Gave Courage

Dawn Publications: I enjoyed "God and Reason" very much and want to keep my copy. It gave me courage when I had terrible fear as to present world conditions. Thank you so very much, and may God bless you all for taking such an interest in other souls.—CT

From a College Student

Dear Sir: I received your letter and the booklet for which I asked. I fail to find words to thank you for the noble interest you display to feed the spiritually hungry and thirsty ones. You pour oil on sore souls. I am thankful always.—Athens

"Helped"

Gentlemen: Last month my husband and I suffered the loss of our newly born son, our first. We sent for a copy of "Hope." This little booklet has helped us a great deal. It put our minds at ease. Thank you for helping us in time of need.—OH □

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

P. HATGIS		G. RICE	
New Haven, CT	April 19	Indianapolis, IN	March 30
G. JEUCK		Gary, IN	April 1
Berwick, PA	April 19	Denver, CO	19
K. NAIL		Levittown, PA	23
Jersey City, NJ	April 5	Paterson, NJ	26
New London, CT	19	Rutherford, NJ	27
G. PASSIOS		Syracuse, NY	28, 29
Sayville, NY	April 5	Rochester, NY	30
Pittsburgh, PA	26	J. TATE	
L. POST		Allentown, PA	April 12
Middletown, NY	April 12	F. WASSMANN	
Philadelphia, PA	19	Pottstown, PA	April 26

Obituaries

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in their loss of these dear ones.

Sister Nettie Sawchuk, Kelowna, B.C.—January 27. Age, 75.
 Sister Muriel Forsythe, St. Louis, MO—January 29. Age, 73.
 Sister Helen Nothstine, St. Louis, MO—February 16. Age, 78.
 Sister Martha Winters, Phoenix, AZ—February 4. Age, 93.
 Brother Floyd Wilson, Crooksville, OH—February 8. Age, 73.
 Sister Elizabeth Fregin, Chicago, IL—February 18. Age, 92.
 Sister Mabel Van Horne, Pottstown, PA—February 24. Age, 81.
 Brother J. Paul Eidson, East Point, GA—March.
 Sister Florence Salter, Orlando, FL—March 1. Age, 62.

Conventions

FRESNO, CA, April 4,5—Annual Pre-Memorial Convention. Anthony Schools, 2984 N. Maroa. Mrs. Fritz W. Becker, 1030 E. Hedges Ave. 93728

MINNEAPOLIS, MN, April 5—N.E. YMCA, 23 Ave. and Jackson St., N.E. Mrs. Charles Newham, 1722 N.E. Fifth St. 55413
Phone: (612) 789-3944

ALBUQUERQUE, NM, April 10-12—University of Albuquerque, St. Joseph's Place, N.W. Mrs. R. W. Cole, 1011 Matador Dr., S.E. 87123
Phone: (505) 292-1347

WILMINGTON, DE, April 11,12—Wilmington/Chesapeake Pre-Memorial Convention. Delaware Law School, Brandywine College, North Wilmington. Mrs. R. W. MacDonald, 135 W. Rutherford Dr., Newark, DE 19713

GARY AREA, IN, April 19—Hobart YMCA, 601 W. 40 Pl., Hobart, IN. Mr. John Ulicni, 6703 Tyler St., Merrillville, IN 46410

BOISE, ID, April 24-26—Holiday Inn, Interstate 84 and Vista Ave. Mrs. Elton N. Pigg, 1400 Sunrise Rim Road 83705
Phone: (208) 336-0163

CHICAGO, IL, April 26—Elmhurst Masonic Temple, York Rd., & Arthur St., Elmhurst. Mr. Leonard Szczesny, 125 N. Charles Ave., Villa Park, IL 60181
Phone: (312) 833-7110

DETROIT, MI, April 26—Redford YWCA, 25940 Grand River, Detroit. Mr. Robert Gorecki, 1585 Martinique, Troy, MI 48084

PATERSON, NJ, April 26—American Legion Hall, Legion Place, Elmwood Park. Mrs. Celia Mitchka, 56 Fenczak Ave., Elmwood Park, NJ 07407
Phone: (201) 791-0368

CINCINNATI, OH, April 26—Masonic Temple, 317 E. Fifth St., Mrs. Wm. Bertsche, 2850 Dunaway 45211
Phone: (513) 661-2640

PITTSBURGH, PA, April 26—Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. Charles Martig, 730 Dunster. 15226
Phone: (412) 563-6110

COVINA, CA, May 3—Azusa Pacific College, Alostia Ave. (Hwy. 66) and Citrus Ave., Azusa. Mrs. Elaine L. Redeker, 5554 N. Pal Mal Ave., Temple City, CA 91780

HARTFORD, CT, May 3—The Center School, 50 Chapman St., East Hartford. Mrs. Daniel Slivinsky, 42 Andrew Drive, East Hartford, CT 06108
Phone: (203) 289-0116

WEST NEWTON, PA, May 10—The Monesson and West Newton Ecclesias Spring Convention. Sewickley Grange Hall. Mr. Mike Balko, 501 Pittsburgh St. 15089

VANCOUVER, B.C., May 16, 17—J. & S. Delux Hall, 114 W. Broadway, Vancouver, B.C. Mr. Frank Rush-ton, 4880 Highlawn, North Burnaby, B.C. V5C 3T1
Phone: (604) 299-0049

SAN FRANCISCO, CA, May 22-25—Asilomar Convention. Mr. Wm. G. Blong, 713 Sycamore Ave., San Bruno, CA 94066
Phone: (415) 588-3982

ENGLAND, May 23-26—Home Gathering at Yeovil. If accommodation is required please contact Mrs. P. Stracy, 3 Hillgrove Ave., Yeovil, Somerset.
Phone: 0935-25870

WATERBURY, CT, June 7—YWCA, 80 Prospect St. Ms. Anna Tsimonis, 227 Willow St. 06710

ALLENTOWN, PA, New York-Allentown Joint Convention, June 12-14—Cedar Crest College, Cedar Crest & Hamilton Blvds. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077
Phone: (215) 253-6715

PORTLAND, OR, June 26-28—Lewis and Clark College, Templeton Center, Council Chambers, S.W. Palatine Hill Rd., Portland. Mrs. Dawn Krupa, 11980 Zion Hill Dr., Gresham, OR 97030
Phone: (503) 658-4115



1981 MEMORIAL SUPPER will be observed after 6:00 p.m. on Friday, April 17. We have a complete Memorial service for isolated brethren or for any who care to have it.

Specify cassette or reel-to-reel tape which may be purchased for \$3.00, or sent on loan. Please request early.